THE WONDER-WORKING GOD;

To bee seene { In the desolation of wicked enemies:
In giving peace unto his Churches:

WITH AN APPLICATION of the same to the present times.

Occasioned by the publike thanksgiving, injoyned by authority of Parliament, for the happy Peace concluded betweene the two sister Nations,

ENGLAND,

AND

SCOTLAND.

By *Iohn Sedgwick*, Batchelour in Divinity, and Pastor of Alphage neare Cripple-gate, *London*.

LONDON,

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1641.

TO THE
RIGHT HONOURABLE
ROBERT, Earle of Essex, Lord Chamberlaine of his Majesties houshould, &c.
ROBERT, Earle of Warwick, Baron of Leez, &c.
EDWARD, Viscount Mandevil, &c.

Grace and peace.

MY LORDS,

FEaring least the note of a Gethicall *ingratitude (then which, there is nothing more odious) should be imputed and laid to my charge by*

Dicitur ingratos exuperare Getas.

your Honours : and knowing that you (with other worthies in our Israel) have been not a little interessed in bringing unto its birth that daughter of blessing, the happy and honourable pacification between the two Nations (contrary to the designes and desires of ill affected men :) for which act wee that now live doe, and our posterities after us shall call you blessed : I have adventured to tender this publique peace-offering unto you as a pledge of my thankfulnesse, and a furtherance unto you to doe still such actions that

may

may continue your names in honour, honour the high places of your trust, and fill your soules with rejoycing; I know that you are now lesse to your selves then formerly (your counsels being deeply engaged under a solemne and sacred oath, your persons entrusted with the great affaires of State, and your whole time, strength, and study in a manner taken up for the publike good, that saying running often in your mindes; Nobilissimi civis est, patriæ suæ augmenta cogitare) *and I can not but conceive that the* Cassiodor.

eminency of your places, compleatnesse of your parts, and unwearied diligence in discharging of your trust, being held out in the activenesse of your spirits for God and his cause, will draw upon you as much malice and envy, from proud, popish, and superstitious persons, as ever honest Mordecai *had from base* Haman. *To guard, comfort, and uphold you in your way and worke, that with the* Palme tree *you may rise up against the burden that is enough to presse you downe, and with holy* Luther *be the more free,*

and

and bold, by how much you see the wicked adversaries violent and virulent, I pray the acceptance and perusall of this plaine discourse following, from him who (by your joyns and free assistance) was preferred (by a free and loving Patron) to a loving and teachable congregation, amongst whom I doe desire, and shall endeavour to expresse all good faithfulnesse, that it may never repent you to be alwaies ready to lend your helping hands towards the relieving of poore distressed congregations who are almost stifled

with ceremonies, but ſtarved for want of bread indeed; you have brought upon your heads the bleſſing of many ſoules, and may juſtly challenge the reall ſervice, and daily prayers of

Your Honours
deeply obliged

IOHN SEDGVVICK.

The Stationer to the Reader.

THat the Volume in which these Sermons are now printed might be sutable unto two other Bookes lately published by the Author, the Reader may be pleased not to wonder why we wave the usuall Volume for single Sermons, only the desire is, that thou maist bee profited by this and all other furtherances. Farewell.

R. H.

The burden and bearing of the Spirit.

The eye of Faith open to God.

Errata.

PAge 103 line 22 reade *if* page 105 line 5 dele *true* and in the margent reade *Zephany* for 2 *Ephes.* and in page 127 in the margent for *Psal.* 57. reade *Psal.* 51.

THE INTRODVCTION to the work of the day.

BEloved, we are met this day by the call of publique authority to performe a double worthy worke; the one of blessing God, the other of clearing the names of the people of God.

A double work of the day.

Concerning the latter, I shall only say thus much, that our brethren of Scotland (who have deserved our dearest affections and highest commendations for their true loyalty to

1. The vindication of the Scots.

to their Soveraigne, and hearty love to us) have long laine under many hard opinions, and foule aspersions: Some malecontents among us giving out that they were Traitors and Rebels to their Soveraign, and such who under a pretence of Religion aimed at no lesse then the Crowne and Kingdome. Others would hardly be perswaded but that they sought themselves in ours, not us with themselves in liberties and religion, and that being once warmed in our climate, would never returne into their owne Countrey.

Now this day doth answer for them, to the confuting and shaming of their adversaries, and their owne everlasting honour: *The Lord hath brought forth their righteousnesse as the light,*

light, and their judgement as the noone day; It appeares under Regall and Parliamentary testimony that they are innocent and loyall Subjects: sure I am, *They prayed for us, when many among us cursed them*: They studied our good, when many among us studied their destruction, and now I may say that not the Scots, but the faction of Antichrist, and the broode of *Achan* (who were their enemies) deserve the hatchet and the halter: I ever conceived that God had some great and honourable worke to doe by them (which Time the daughter of truth hath clearely manifested) and that England should finde them to bee that in fact which they were in face: surely they did not pretend one thing, and intend another:

ther: And let me tell you the ſecond time, that unleſſe you have repented of your hard opinions, cruell ſpeakings, and curſed prayings againſt them, unleſſe you meane to reſtore them their names, lodge them in your hearts, vouchſafe them your prayers, and account them as loyall ſubjects, and loving brethren, you cannot doe the worke of this day as Chriſtians to God, Subjects to your Soveraigne, or men ſenſible of due reſpect to the Parliament.

2. The bleſſing of God.

Concerning the former, I ſhall acquaint you with theſe preparatives:

First, that as God makes it his worke *benefacere* (i.e.) to beſtow bleſſings on man, ſo man is to make it his buſineſſe *benedicere* (i.e.) to ſpeake well of

of God in thankſgiving: wee ſhould this day reflect honour upon, have high thoughts of, adore, admire, and magnifie our good God; wee ſhould winde up our ſoules to that high pitch, that the high praiſes of God may be in our mouthes, and the great name of God honoured for his great mercies freely and ſeaſonably vouchſafed to us.

Secondly, that the worke of thankfulneſſe is to fleſh and blood very difficult, mans nature being backward to duties ſublime, angelicall, and ſpirituall; I know that a carnall heart is unfit for any ſpirituall ſervice, and by how much the more thankfulneſs is the work of heaven, by ſo much the more ſpiritualneſſe of ſoule is required in all that truly practice

ctice it on earth : if any of you conceive the worke to bee over eafie, you will performe it very meanly.

Thirdly, that the worke of this day ought to be more inward than outward ; though our tongues (which are our glory) ought to be imployed in this daies service, and if there be any other outward expression of thankfulnesse, it is not to be neglected, yet the maine worke lies upon the heart ; that praise which flows not from thence, shall never honour God, or profit man, and therefore I require from you all both preparation and disposition of spirit, resolution of minde, and action of will for the great service of this day : oh let not your hearts be wanting, or wandring, but

engaged

engaged to the work of thankfulnesse.

Fourthly, that you may bee rightly thankfull, learne 1. to set a price upon mercies received, see them in their freenesse and serviceablenesse, 2. to set a price upon the duty of thankfulnes: according to our estimation of mercy is our praise, and according to our estimation of praise will bee our performance of praise: conceive therefore that God hath not a little honoured you in putting you this day upon this angelicall worke, 3. to be sensible of your owne inability to goe through the duty: to be thankfull is no work of nature, and unlesse we beset God (who must inherite our praises) for a blessing and praising heart, wee shall doe nothing

this

this day in thankfulneſſe, it is Gods prerogative to give ſenſible hearts of the duty, and ſutable hearts for the duty, 4. to furniſh your ſelves with meet matter, both to begin, and to continue the worke of praiſe: a bird cannot flie without it hath aire, a Ship cannot ſaile without it hath wind, nor a Chriſtian be thankfull unleſſe his eyes be opened to ſee, and his heart wrought upon to be affected with what is done by the great God; Oile is not more uſefull for the burning of a Lamp, and fewell to the flaming of fire, then the recitall, meditation, and conſideration of mercies is to the beginning and continuance of thankfulneſſe.

Now for your help about this great and God-honouring

worke

worke, let me draw your eyes aside to view the wonder-working God in his workes of wonder, according to the invitation of the Holy Ghost, in *Psalme:*

PSAL.

PSALM 46.

Verse 8. *Come, behold the works of the Lord; what desolations he hath made in the earth.*
9 *He maketh warres to cease unto the ends of the earth: hee breaketh the bow, and cutteth the speare in sunder; he burneth the Chariot in the fire.*

THis Psalme, (which was penned by *David* originally) is called by one, *Luthers* Psalm, and that upon this ground, he hearing of great troubles, and broyles that were risen up against himselfe, and the Church, said, *Come, come, let us sing the forty sixth Psalm, and let them doe their worst*: It is a Psalme fitted for the worst, and

the best of times: its scope
to shew that in the help
God is the stay of the Chur
and the confidence of Christ
ans in the midst of all prod
gious hurly-burlies, that t
madnesse, malice, and power
enemies can bring upon them
to see the earth remove
mountaines carried into t
middest of the seas, to hea
waters roare, and to beho
the mountaines to shake; a
dreadfull representations, a
things able to tremble, me
and move the stoutest heart
and yet to behold the Chur
standing in the midst of the
things, as a Rocke unshake
in the midst of a tumultuo
and tempestuous sea, is a thi
remarkeable and admirable
we finde the truth of this la
downe in this Psalme; Thou
th

the enemies were many, their preparations ſtrong, intentions malicious, inventions troubleſome, all threatning death and utter ruine to the Churches of God: yet ſo great was the courage and confidence of the Church, that in the midſt of all, ſhee and her members were freed from all conſternation, or confuſion of Spirit: times of dread and danger, did nor damp, or tremble, much leſſe deſpaire, or overwhelme them: if you will enquire into the ground of this, it is ſhewed, that they had a God, who was as great as good, as ſtrong as loving, and one every way as ready, as able to ſtand by them, commanding and creating helpes for them; *God is our Refuge, and our ſtrength; a very preſent helpe in* Verſe 1.

2 *time of trouble: Therefore will*
we not feare, &c. God is in the
midst of her, she shall not be mo-
5 *ved; God shall helpe her, and that*
7 *right early: The Lord of hosts*
11 *is with us, the God of Iacob is*
our refuge. Selah.

It matters not much, who is the enemy, if God be the friend; nor what is the danger, if God be the helper: it is onely interest with God, and influence from God that will keepe the soule confident, and above feares in tumultuous times.

Note.

The Church in its members having experience both of the unsearchable wisdome of God, (in disappointing the plots and designes,) and of the invincible power of God in overmatching and overmastering the forces of their ene-

mie

mies, (he ſhewing himſelfe a *man of Warre,* (*i*) one furniſhed with all Arts of victory,) whereby peace and quiet did betide them: they doe not onely make a thankfull acknowledgement of the ſame; but (in the Words now read, from a raiſed up ſpirit by the apprehenſion of ſo great mercy) doe rowſe up all the world to come in that they might ſee, and take notice of thoſe great paſſages of Gods providence, which were manifeſted both toward themſelves in their peace, and towards their enemies in their confuſion and deſtruction; it is written,

Exod. 15. 3.

Come, behold the workes of the Lord, &c.

You ſee that the words are a ſolemne invitation uſed by the Church and her members up-

on some remarkeable passage of Gods providence:

And it is considerable two ways,

1 In the generall proposall, which is laid down in these words, *Come, behold the workes of the Lord.*

2 In the particular exposition, if it should bee said, What are those works which God hath done, that you doe urge us to behold? they as men who kept a diary of Gods dealings, recount these workes of God.

1 The making of desolations in the earth which may be referred to the wrath of God powred upon the

the enemies of the Church, who being ſwolne with pride, envie, and malice, raging and ſtorming againſt the Church, were by God ſpoyled, overturned, and diſappointed:

2 The making of Wars to ceaſe to the ends, or the furtheſt parts of the earth and world: which may be referred to the grace of God towards his Church in giving them breathing, quiet, and reſting times.

3 The breaking the bow, cutting the ſpeare in ſunder, and burning the chariot in the fire; words that do

expreſs the great cau
wch God had taken to
free them frõ further
feares, and future
dangers or trouble
by their furious and
threatning enemies.

I ſhall begin with the ge
nerall conſideration of the in-
vitation intimated in the word
Come, a drawing-in word, utte-
red in theſe reſpects: Firſt,
in the relation to that dulneſſe
and blindneſſe which was ob-
ſerved by the Church to lay
upon the ſpirits of men, who
though God had done wonder-
full and great things among
them, yet they needed a voyce,
cry, or call to behold the ſame:
Secondly, As an expreſſion of
the open and provoking mind
of the Church in reſpect of o-
thers: God cannot doe a good
man

man good, or give him the knowledge of his mercies; but he will be drawing in others to be sharers with him in the same, nay, there is no duty of godlinesse which a Christian doth himselfe, but he is ready to provoke and stir up others to doe the same. We have many a come tending to spirituall practises: the thing which I shall insist upon, is this.

That it doth much concerne every man and woman, duly to observe, and specially to take notice of the wonderfull workes of God: *Elihu* speaks thus, *Hearken, O Iob, stand still, and consider the wonderfull workes of God:* And *David* elsewhere saith, *Come and see the workes of God, he is terrible in his doings to the children of*

Doct. 1.

Job 37. 14.

Psal. 66. 5.

men. The proofe is cleared in the Text, had it not been a necessary duty, the Church would not have invited men unto it: I shall direct my discourse unto these three things.

First, shewing to you what are those workes of God which men are to behold?

Secondly, what it is to behold those workes of God?

Thirdly, the grounds upon which men are to behold the workes of God.

1 1 Concerning the first, you must understand that God is an active being, and one that employeth himselfe mightily and wonderfully towards the creatures in all places whatsoever, which *David* well knew, and therefore he said, *Many, O Lord my God are thy wonderfull*

Psal. 40. 5.

workes

works which thou hast done: and here let me tell you that there are three sorts of Gods works.

3 sorts of Gods workes.

1 Internal.

1. Internall, and these refer themselves to the 3 persons subsisting in the unity of essence: and here the rule is, that as in name, order, and propriety, so in internall operations the three persons in Trinity are severall, and distinguished one from another: innascibility or paternity, that is, to be unbegotten and to beget, is the work peculiar to the first person: nascibility and filiation is the propriety of the Sonne; and procession both from the Father and the Sonne, the pro-

propriety of the Holy Ghost: in these kindes of workes, *ad intra*, they are said to be divided: for though in their naturall power they all agree, yet personall power is severall and distinct: these works we are to admire, & adore, but wee are not called forth to behold, in the meaning of our Text.

2 Eternall. 2 Eternall, and these referre themselves to the decrees, purposes or counsels of God, manifested in acts of prescience, Predestination, Election, reprobation, &c. these are the hidden and secret workes of God, such as are unspeakeable, and past find-

finding out, known onely to God, untill he shal bee pleased to open them to men in their execution; but of those kinde of workes our Text doth not speake.

3 Externall, and these referre themselves either unto creation; it being Gods worke to make heaven and earth, and to give a being to all creatures in both: or untoprovidence, which is seene not onely in preserving and upholding things in their being, & well being, but also in governing, guiding ordering and disposing all things, and persons, according to his secret, and sacred Counsell,

3 Externall. Gen.2.2,3. Psal.8.3. Gods externall works are. 1 Creation. 2 Providence.

Counsell, and will: in which sense Christ saith, *My Father worketh hitherto, and I worke.*

Joh. 5. 17.

Now of these workes of Providence our text speaketh: and here I must acquaint you, that the providential works of God (as they are to be beheld by men) admit of a double consideration.

The works of Providence are,

1 Of mercy.

1 One is of mercy, and care towards his Churches and people: out of that love and delight which God beareth to and hath in his people, hee is still working for them, in spirituals, and in temporals: either hee maketh it his worke to worke grace in them, to uphold the worke of grace vouchsafed to them, to assist them in their

their ſpirituall ſervices, and to adminiſter ſeaſonable and ſuitable comfort to their ſouless or he maketh it his worke to doe ſomething for them which concernes their plenty, in making large and liberall outward proviſions for them, or their peace and ſafety in preſerving them in times of danger and warre: and here the workes of Gods mercy and care ſometimes be private and perſonall, wherein ſome one or few Chriſtians have a ſhare; and ſometimes are publike and common, wherein whole Kingdomes, and all the Churches of God in them, are intereſſed: which workes may be called, ordinary and uſuall, there being certaine paſſages of Gods providence and care, of which the Churches

ches and people of God do daily taste, there being no moment of time wherein God is not doing something for the good of his: 2 Extraordinary and unusuall, as are all those unexpected acts of Gods providence, preservation, and upholdment wherein God doth seale up the worke of every creature, and lift up himself above all humane counsels, provisions, and preventions, suppose it to be the making of the sea to divide it selfe, or to become dry, the Sunne to stand still, fire not to burne, Lions not to devour, and the like.

2 Of Justice.

2 Another is of Justice and wrath towards the wicked, who are enemies to himselfe and to his Churches, against whom God riseth up as in mount

mount Perazim, & being wroth, as in the valley of Gibeon, Hee doth his worke, his strange worke, and brings to passe his act, his strange act: and here the works of God are to infatuate their Counsels, disappoint them in their mischievous intendments against his Churches, and to bring upon them his whole displeasure, in consuming plagues and judgements, and this our Text also intendeth: by this time I hope you see what are the workes of the Lord. Esa. 28. 21.

II. Concerning the second thing which is, what it is to behold these workes of the Lord; you may be pleased to note, that the observation of Gods works is double.

Observation of Gods works double.

1 Ocular with the eye of naked and bodily sense; and

Exod. 14. 31.

1 Ocular.

and thus it is noted of the Israelites, that they with the eyes of their bodies, did see the great workes which the Lord did upon the Egyptians. Now such fleshly viewes as these are not intended in this Text.

2 Mentall, which is.

2 Mentall, when the eye of the minde doth consider of the wonderfull workes of the Lord in his care towards his, and in his justice on his owne, and the Churches enemies; to behold the workes of the Lord is all one, with to know, understand, & to consider of them; the word is opposed to a not-regarding, or not-minding the operations

Josh. 24. 31

Psal. 64. 9.

of

of the Almighty: and here it is worthy of your learning, that the mentall observation, or beholding of Gods workes may be, either

1 Generall, or cursorie; as are those fleet and fleeting, sleight, and transient veiws which are frequent and common among men, which for the present, become Table-talke, and Exchange talke, but suddenly they are forgotten and die; they doe neither affect the minde, nor stay with men: as was that of the Israelites, who saw the great workes of God, but it is noted of them, that they soone

1 Generall and cursorie.

Psal. 106. 12, 13.

soone forgate his workes: or,

2 Spiritual and influentiall.

2 Secondly, Spirituall, and influentiall: the minde so looking upon, that it lookes into, & through the works of God, taking a full view of all the parts and branches of them, & that in their greatnesse, and sutable serviceablenesse: the minde so staying upon them, that it is wounded with them, taken up by them, and men are made to admire the wisedome and power of God in them: in a word, the minde doth so consider them, that the heart is deeply affected with them, working

king the workes into themselves, there remaining some deepe impression of them both upon the memory, affections, and conversations: this is the beholding that is here intended.

As for the last thing, you must know that there are sixe Reasons for Christians observing and taking notice of Gods workes: III. 6 Reasons.

The first is, because in all Gods workes there is a liquidnesse and visibility: God doth not alwayes worke in the darke, or darken and cloud his workes of providence: it is noted that morning by morning he brings his judgement to light: he doth magnifie his worke, and shew people the power Reason 1. Zeph.3.5. Psa.111.6.

Job 36. 24, 25. power of his workes: and al to that end that they may se them, and behold them a far off: the Lord doth thus ex presse himselfe unto *Moses*

Exod. 34. 10. *I will doe marvailes, such as have not beene done in all the earth: and all the people among which thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe.*

Reason 2. The second is, because the workes of God are glorious and honourable, they have such a majestie, lustre, eminence, and excellency in them, that they cannot but draw all eyes and mindes after them: I confesse, meane, base, vaine, and trifling things are not worthy our seeing: but when the works of God are as God, glorious and admirable, then there is al reason that we should behold the

Psal. 111. 2

The

The 3d is, because God hath fitted man with a reasonable, and understanding soule above all beasts, and inanimate things: and wherein doth man differ from the beasts that perish, if he doth not take notice of the wonderfull passages of Gods providence? Surely man doth not shew himselfe to be man, much lesse Christian, if that he doe not see God in his workes. Reason 3.

The fourth is, because the due observing of Gods workes will mightily set up God in, and set out God to the heart: a man cannot judicially and spiritually look upon God in any of his workes, but he shall be drawne into these five things: Reason 4.

The right beholding of Gods workes, draw men into five things.

1 To set up God above all the idols in the world, who being themselves the workes of mens

mens hands can worke nothin
for themselves, for such wh
doe worship them, or again
such who doe any thing again
them; *They have eyes and se
not, eares and heare not, hands an
handle not, feet and walke not*
they are dead stockes an
stones, so is not the God o
Israel.

2 To advance God t
feare and reverence: ou
hearts cannot but tremble be
fore him, and stand in awe o
him, if we did truely conside
and observe him in his workes:
the workes of God beheld an
amazing and astonishing: *For*
Jer.10.6,8. *asmuch as there is none like u
thee, O Lord, thou art great, an
thy Name is great in might: wh
would not feare thee, O King o
Nations?*

3 To settle all Acts o
duty

duty and spirituall service upon God; Gods workes beheld in the Creation make him to be acknowledged and confessed among the heathen, though not in a right way; and will not his great workes of providence duly considered draw men into acts of pious worship? the heart-beholding God cannot but break forth and say, *Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things; and for thy pleasure they are and were created.* Rev. 4. 11.

4. To cast our faith and confidence on God: the soul that doth look upon the workes of GOD will gather such strength of spirit to it selfe, that it will make God the onely stay, and refuge of it selfe in evil times; O who would

not hang all his hope, an
comfort upon ſtrength it ſel
theheart wil in nothing doub
or diſtruſt God when it keep
Gods workes before it.

5. To magnifie and admi
God in his Name of praiſe
and Attributes of power an
mercy: now ſhall God b
compaſſed about with ſong
and pſalmes, and men ſhal
offer him that praiſe whic
Pſal.50.23 doth glorifie him.

Reaſ.5. The fifth is, becauſe the righ
beholding of Gods workes
hath an influence to make t
the more fit and ready to pr
&tiſe many other duties whic
do concerne us in and abou
the workes of God: And he
let me tell you that there a
four workes to be done by me
about the workes of God.

1. Th

1. The one is to meditate and muse of all the workes of God; it is a necessary duty, and it was practised by *David*, *I will meditate of all thy workes, and muse on the workes of thy hands:* now beholding the workes will put man upon the thought and study of Gods dealings: I pray consider, that meditation is the perfection of observation, for it doth not onely carry the minde to both sides of Gods workes, and to perambulate the utmost bounds of Gods dealings; but it doth mould the minde into Gods works, setting the same

Four workes to be done about Gods workes springing from the beholding of his workes. Psal.77.12 145.5.

1. Meditat.

ſame ſo upon Gods workes, that it is in a manner glewed and faſtened to the ſame.

2. Remembrance.

2. The ſecond is to remember and hold faſte the workes of the Lord; what God doth for his Churches at any time ſhould not ſlip out of our mindes or be forgotten; the command is, *Remember his marveilous workes that he hath done, his wonders and the judgements of his mouth*: now by our frequent and fixed beholding of Gods works we do fix and faſten them to our memories that they ſhall not eaſily get out from us what we ſee once well

2 Chron. 16.12.

we shall remember alwayes.

3. The third is to declare, relate, and tell abroad the great workes of God; *Come, and let us declare in Sion the worke of the Lord our God*, say the Churches: and *David* saith, *I will praise thee O Lord, with my whole heart, I will shew forth all thy marvellous workes*: it is a sin to hide or conceal what God hath done for his Churches, nay rather our hearts should be inlarged, tongues unloosed, and mouthes opened wide to publish with the voyce of thankesgiving, and tell of all Gods wondrous works:

3. Manifestation.

Jer. 51. 10.

Psal. 9. 1.

Now we shall by beholding the workes of the Lord be more enabled to break forth into the honourable mention of Gods acts; as it is intimated in that saying of *David*; *And all men shall fear and declare the workes of God, for they shall wisely consider of his doings*: now what is the wise consideration of Gods doings? is it not the right beholding of his works? and what is the product or effect of this? is it not that men shall inwardly fear before God, and outwardly declare the works of God?

Psal. 64. 9.

Joyous affection.

4. The fourth is, to rejoyce and be glad in the works of

of God; all the workes of God should affect us with joy: *The Lord hath done great things for us whereof we are glad*: and this doth spring from looking upon Gods workes. Psal. 126. 3.

The sixth and last is, because the beholding of Gods workes is an excellent helpe to perpetuate among, and propagate unto posterity the great works of God: thus it is, the works of God done in one age should be so written for the ages to come, that they might live with them; it should be our care and endeavour to make the great workes of God outlive us, that those that are yet unborne, *may know the praises of the Lord, his strength, and the wondrous workes that he hath* Reas. 6. Psal. 78. 4. 6 7.

done: which can never be done unlesse we do duly observe them, unlesse you will say, that he may make a History of the passages of his owne age to serve future ages, that in all his times took no notice of what was done.

Having thus opened and cleared the point, for its application, I will thus proceed.

Vse 1. In the first place, it may justly tax men for their great blindnesse, mindlesnesse, and regardlesnesse of the great and many workes of God daily and hourly wrought among them; we live in God-doing times; wherein the *Wonder-working God* hath done as great things as ever: our Age may be called *A miraculous Age*: O the wonderfull workes which God brought about: should I car-

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ry you backe to the Red-sea, into the Wilderness, into the Land of *Canaan*, and tell you what the Scriptures do record to us, time would fail me; onely give me leave to recite in your hearing the former and latter Yeares, wherein God hath done wonderfull things in *England*: The Year 88. is not unfitly stiled *The wonderfull Year*; it was the Year wherein the Pope, and the Spaniard joyning together in prayers, power, and policy, laid up their hopes in *An invincible Navy* to bring in Popery, and to root out the true Reformed Religion established within this Land; and it was the time when God weakened them in their Forces, scattered them in their inventions, and disappointed them

Four wonderfull working Yeares. 1588.

in their expectations; preserving and delivering his Church in this Island.

1605. The Year 1605. was a second wonderfull Year, wherein by the Plots and Conspiracies of the Powder-Traitors, *The fifth day of November* should have been a fiery day, wherein with gunpowder and other instruments of cruelty, and Death, the Parliament assembled should have been blowne up, and at once, Prince and People, Religion and Lawes have been destroyed, and yet *God was seen in the mount*, strangely revealing and wonderfully preventing the intended Danger, so that his Church was then a Firebrand taken out of the fire, to the confusion of Popish Conspiratours, and the comfort of

all

all Christian Churches: these are the great doings of the Lord for us: adde hereunto the two last Yeares, and in them, the great workes of the Lord hath been wonderfully magnified; was not our Religion encountred, Liberties endangered, happy peace so assaulted that the two Nations were at point of unsheathing the sword, and sheathing it in the bowels of each other! O what miseries did we feel, and what unhappy times did we fear? Did not proud and some of them Popish *Prelates* lord it over mens Faith and Consciences, imposing such burdens upon Ministers and People as neither of them were able to bear? were there not moulded and hatched terrible Cannons whose report did

1648.
1641.

did even astonish the honest hearts of the Kingdom? were not Christians under the slavery of those Courts wherein *Grace* was to be pleased, and *Peace* was cried, but no mercy could be shewed to any tender conscienced Christians? O the Parishes and families that have been deprived of their faithfull Teachers, and outward livelihoods by the *High Commission Court*, and *the Court of Star-Chamber*; now in these times wherein the pride of man was great, and nothing else by wicked men devised but the ruine of the Subjects in their States and Liberties, did not God come in, salving up all? manifesting himselfe to be the Repairer of our breaches, the Restorer of our Liberties, the Reformer and Refiner

finer of our Religion, the Smiter and Confounder of all our enemies, and the happy and glorious Reconciler of the two Nations, doing every way like a God among us? But now beloved, here is our sin, 1. That we are unfeeling and insensible of the great things which God hath done, our sin is that of *Israel* and *Iudah*, we *doneither know nor see the workes of the Lord, the operations of the hands of the Almighty are not considered*; the workes of Gods justice are sleighted, and the workes of Gods mercy are not minded: it may be said of us truly, *Lord, when thine hand is lifted up, they will not see.* Should we come to many persons and aske them, What did God for *England* in the yeares 1640, and 1641, they can give

Six evidences of not beholding the workes of God.

Judg. 2. 10.

Esa. 26. 11.

give no good account of the same, most men and women do bury themselves in the world, and drowne themselves in sensuall pleasures, that they are like to the Duke of *Alva*, who being asked if he had seen and observed the Eclipses, answered, that he had so much to do on earth that he had no leisure to look up to Heaven, and do these men minde or take notice of Gods workes?

Secondly, we do forget the great workes of God, *Israel* was no sooner gotten out of Ægypt and the Wilderness, but *They made haste to forget their wonderfull preservation in Ægypt*, their Deliverance at the Red-sea, and all those mighty Miracles by which the Lord manifested himselfe to be their Keeper and Maintainer.

Ps. 106 13.

er. O how unmindefull are most of us of the great doings of the LORD? How many workes of wonder have we buried in the grave of oblivion? Are not Gods workes as if they had never been, or as a dead man quite out of minde? Now could the memory of them passe from us if we did rightly behold them? Surely our forgetfulnesse of Gods workes doth manifest that we have not seen God aright in his workes.

Thirdly, that we are not touched at heart, or truly affected with the great workes of our God: it may be many of us can make the workes of God, table-talke, and way-talke, but yet the workes of God have little or no impression upon our spirits: do the workes 3.

workes of God get into our
soules to melt, and mourne, to
fear, and tremble, to glad and
joy us? Alas they ly, in the
outward sense, and cannot get
into our soules which are dead
and barren before the Lord in
all his dealings.

4. Fourthly, that there is a
worklesnesse of all Gods
workes upon most of us: I
mean that all the workes which
God doth among us have not
wrought us as yet out of our
sinfulnesse, or brought us to
be answerable to Gods will in
our lives and conversations:
sure I am that Gods workes
should set us on working; a
working God requireth a
working people; and the best
way of working is to worke by
God, as God, and for God:
no man can rightly behold
God

God in his workings towards himselfe in particular, or towards his Churches in generall, but he will be ashamed to stand idle all the day long, and to do nothing either in his generall or in his particular calling; something shall be done for God that doth so much for him, nay he will be stirred up to do something for the Churches, and something against the enemies of the Churches, he cannot be quiet unlesse he set God on working, and see more of his works of wonder: but alas for our times, wherein all the great workes of God done among us cannot worke upon us! men do not fear God, or walke in his wayes, the workes of God do not stir them up to acts of Duty and Worship, a few

good

good words it may be God shall have, but the voice is *Jacobs*, and the hands are *Esaus*. O how do men profane God's Name, pollute his Sabbaths, trample under feet his Ordinances, despise his Religion, scorne and scoffe at his servants; abound in all security and licentiousnesse, &c. *Ah sinfull England, ah sinfull London!* What poor and base returnes have you made to God for all the workes of his power, providence, justice, and mercy, which he hath wrought among you? May not God say of you, I have done much for you, given many Deliverances to you? but what have you done to me and for my Name? where are my praises, my services, and my duties? O do you requite all my la-

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bour of love, and workes of
justice and faithfulnesse, with
swearing, lying, stealing, who-
ring, and profaning of my
Sabbaths and Ordinances?
What can none of my judge-
ments on idolatrous and king-
killing Papists make you out
of love with Romes Religion?
Will none of all my defeat-
ing of their mischievous and
deadly intentions against you
move you to cast them out
from among you? but will
you still harbour them in your
Kingdomes and Cities who
will be your ruine? what
can none of my mercies yet
move you to that course of
holinesse wherein you may at
once be serviceable to me, and
worke out your owne salvati-
ons? O when shall it once be?
Truely you have not yet remem-
bred,

Deut. 32. 6.

Isay. 57. 11.

bred me, nor set your heart on my dealings.

5. Fifthly, that many of us do make the great workes of God an eye-sore unto us; we reade that when *Sanballat heard of the building of the wall, he was wroth, and took great indignation and mocked the Iewes:* and I feare we have not a few that do look upon these times of God working for his Church with a loathing eye; they cannot abide the Reformation that is intended and expected. O the Peace that is happily concluded between *England* and *Scotland* doth vexe them at the heart; according to that of the Psalmist, *The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away,* whereas *the righteous shall see it and rejoyce.*

Neh.4.1.

Ps.112.10. 107.42.

Lastly

6.

Lastly, that few or none among us do register or recount the workings of our God; In these working times who hath taken care to write downe for the use and benefit of the generations to come, what God hath done?

Reasons for the recording of Gods workes.

Sure I am, 1. That Posterity hath a great share in the great workes of our times: our mercies will prove their mercies, they may become heires and executors of all our glories and comforts.

2. That we our selves cannot sufficiently set up God in his praises for the wonderfull workes that he hath done among us; thankes is too great a debt for one age to pay; now if we know we shall run into arrages and leave something to Posterity to pay when we

are

are dead, it doth much con-
cerne us to leave Gods won-
derfull workes among them;
but alas, men are mindeless
of this worke: I dare say, th
had another Card been turn
for Trumpe, we should hav
had wits working, and penne
writing, to have conveyed t
all succeeding Ages, what ha
happened in the Yeares 1640
and 1641. It would have bee
compiled into an History, tha
such a factious and Purita
Lord lost his head for Rebelli-
on, and Treason of the high-
est nature, that such a stric
Minister who refused the Oat
with the &c. was cubd up i
the Prison, attainted of Trea-
son; and waited long for a da
of shame, which at last befel
him, that such and such brave
Sparkes that were of the *Sco-*

tish

tish Faction fled some into *France*, some into *Flanders*, and some no man can tell whither: do you not thinke in your hearts that we should have seen *Lysimachus Nicanor* in his bloody Letters? or *Richard Bancrofts* dangerous Positions published and printed the third time, with many the like workes fomenting Faction and Rebellion in a State? O, that Faction who had once the time, have such a gift remaining with them, that if times of Popery should favour them, they would fill the World with their Volumes, and shall we fail to acquaint our Posterities with what God hath done by way of mercy to his Churches, and confusion to his enemies?

In the second place my advice

Vse 2.

vice shall be to you all, that you would become a seeing and a beholding People of the great workes of the Lord: O that we could all know the Lord in his goings, and doings, learne this art, frequently, fixedly, and without wearinesse to behold the workes of the Lord, which that you may do I shall commend unto you these following Directions.

Eight meanes to behold the workes of God.

I. First, get a seeing eye: it is not for blinde, but seeing men to behold objects: the rule is, *Visu & oculo videmus*: we behold things effectively and formally by the sight, and instrumentally with the eye. Without spiritual knowledge, or a minde that is supernaturally enlightened, we shall never come clearly to behold the workes of the Lord.

Secondly,

Secondly, gain ſpirituall light: the Rule is, *Lumen eſt ratio videndi*; without light there is no ſight of things: men in the darkneſſe of Nature without the revelation of the Word and Spirit ſhall never come rightly to obſerve God in his workes. 2.

Thirdly, attain a good ſtanding place; though God in his working doth ſtand high enough to be ſeen by all the World, yet there are many places in the World which do hinder the application of the light, and keepe the eye from its Object: my meaning is this, that if men ſhall ſtand in the way of ſinners, ſit in the ſeat of the ſcornefull, and be found in the wayes of prophaneneſſe, they ſhall never come to ſee and conſider God 3.

in his wondrous dealings: beloved, you must be found in the wayes of holinesse, and uprightnesse, and then shall you the better see God in his workes.

4. Fourthly, keep the heart watchfull and awakened within you: the soul under spiritual slumber, can never rightly behold the doings of the Lord: you know that the eye must be open, and not shut that seeth objects, and beholdeth actions: it is the sluggish and sleepy Christian that doth not behold God aright in his actions.

5. Fifthly, withdraw your mindes from other vain objects: when spectacles of vanity (which may distract, but never satisfie the eye of minde) take up men, there will

be ſmall hopes of drawing them to behold God in his workes.

Sixthly, be daily purging and cleanſing your eyes from whatſoever may cloud the workes of GOD to you, or dimne your ſight in the beholding of them; brethren, there are certain ſcales which muſt fall from the eyes of your ſoules, and certain vailes that muſt be removed from your mindes before ever you can have a freſh and clear ſight of Gods workes in their quality and conſequents; this is our miſery ſince the fall, that the god of the world hath blinded, or caſt duſt in our eyes, and corruption hath ſuch power over us that we can ſee or behold little of God in his dealings; now if we can by 6.

the power of faith, and practise of repentance wash and cleanse our selves, we shall the better see God in his workes.

7. Seventhly, draw in the workes of God to soul conjunction: if Gods workes and our soules stand at too wide a distance, we shall neither see them, nor be affected with them; it is true that the eye makes things present, but things must be presented to the eye, else they can never be seen; he shall best behold Gods workes that doth converse with God in his workes.

8. Eighthly, we must live in a daily expectation of the accomplishment of some promise, prophesie, or threatning; what we look much for in a way of hope, that we will take notice of in a way of consideration,

ſideration, our great expectations cannot paſſe without principall obſervation.

Thirdly, let it counſell us to draw in others to behold the workes of the Lord. *Vſe* 3.

Four motives to draw in others to behold Gods workes.

1. Our natures lead us to bring our friends to behold great perſonages, and ſtrange things, and why do we not excite them to come on and behold the workes of the Lord?

2. A better, more uſefull and profitable ſight they cannot behold.

3. The devil will be working them to come and behold his workes, that he may infect them.

Nay 4. The more perſons come in to behold God in his workes, the more is Gods Name hallowed, according to that of the Pſalmiſt, *I will*

Psa. 45. 17. *make thy Name to be remembred in all Generations, therefore shall the people praise thee for ever and ever.*

Vse 4. Lastly, this may assure us that God will alwayes be effecting some part of his secret purpose and counsell toward the sonnes of men; God that will have us to behold his workes will entertain us with meet matter of meditation and observation; it is not the least of comforts to a Christian to consider that his God is a working God, even such a one as both can and will produce such reall and royall acts that may manifest him to be God indeed: Oh could our God do nothing for us, or against our enemies, we were undone.

Three things in Gods working.

Behold, 1. It matters not what is to be done by us, for God

God will worke both the will and the deed in and for his, even the very thing that he requireth: did our workings depend upon our selves, we should be at an end in our comforts: but we have a God that doth worke all our workes for us, and he will worke all his owne workes in us. Phil.2.13. Esa.26.12.

2. It matters not what are the workings of men or devils against us; no contrary worke to Gods will shall stand, for God by his workings can dissolve all the workes of the Devell.

3. It matters not how great the thing is that is to be done; for there is nothing possible but he can effect it: nay, it is not all the Devils in hell which can hinder Gods free working: O know you, that God in his

working is never weary, nor weak, nor dependant, nor imperfect; his worke lieth every where, and in every thing, his workes shal be more and more, but alwayes his last worke are his best.

What desolations he hath made in the earth.

These words begin the enumeration of the particular workes which God had done in the world worthy all mens beholding; and they do refer unto the miserable condition which the severity of Gods justice had cast wicked men into: indeed for a time they did brag and brave it, holding up their pompe and state, and doing a world of mischief unto others, yet God had his

time

time to untrusse them and utterly to distresse and desolate them; whence I conclude,

That as God brings generall desolations on places, so in an especial manner doth he bring desolations upon the persons of the wicked enemies of his Churches and people: we reade of the ruining and wasting of Kingdomes and Countries for the wickednesse of the inhabitants: *I have sworne by my selfe saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse, & all the cities thereof shall be perpetuall wastes*: and as for the devouring & destroyingenemies of the church in one Psalme it is said, *thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever*: and in another Psalme it is said,

Doct. 2.

Jer. 49. 13.

Psal. 9. 5.

Psa.48.6,7. *Fear took hold upon them there, and pain as of a woman in travail: thou breakest the ships of Tarshish with an East winde*; here we might draw in the instances of *Pharaoh*, *Amalek*, *Moab*, all the Kings of the heathens whom God did break in pieces like a potters vessell, and consume in an horrible and fearfull manner: but I shall rather touch upon these truths for explication.

First, shewing you that there is a threefold desolation which God doth bring upon the enemies of the Churches.

A threefold desolation.

1. One is eternall, which is their utter desolation in Hell, where they shal be forsaken of Heaven, and left unto endlesse, easelesse, and remediless troubleand misery: this

this is the last and great desolation of the wicked.

2. A second is internal, and that is a soul desolation which stands in the inchoations of Hell by the accusation, and torment of a guilty conscience, the flashings of hell-fire into the soul, whereby the soul is deprived of all quiet and comfort, and filled with horror and trembling, *The sinners in Sion shall be afraid, and fearfulnesse shall surprize the hypocrites.* Esa. 33. 14.

3. A third is externall, and thus desolations *are ruinous, and laying waste, destructions which do leave people void*

void of credit and comfort, and expose them to all shame and misery: the expoliations of the enemies in their temporall glory, pompe, and priviledges, the stripping them of all their power, prosperity and places, together with a laying all their honour in the dust, and the casting upon them weakenesse, and trouble, is the main nature of these desolations which God himselfe doth bring upon wicked enemies.

I say the scattering of their forces, the bringing downe of their power, the triumphing over their persons, the befooling of their plots, and purposes,

poſes, in a word, their utter ruine and extirpation, wherein they are made as footſtooles, ſlaves, and *veſſels wherein there is no pleaſure*, or whereby the place of them cannot be found in the earth: this is the great deſolation which God doth make among the enemies of his Churches.

Secondly, you may note that wicked enemies to Gods Churches may come under the deſolations of the Almighty.

1. In reſpect of their plots and purpoſes; I mean, miſchievous and malicious ones, even ſuch as have the cunning of the Serpent in them: when they have gone downe to Hell to deviſe a device, and have made it as compleat as all the wit, learning, and counſell of

men

men like to themselves can make it, yet their devices shall
Esa.19.10. not stand, but *they shall be broken in all their purposes*: marke what
Es.8.9.10. is written, *Associate your selves O yee people, and ye shall be broken in pieces, take counsell together, and it shall come to nought, gird your selves and you shall be broken in pieces, speak the word and it shall not stand*. O how doth God confound the wisdom of the wise, take them in their owne snares, and desolate them in all their devices! so that with *Balaam* they must say,
Nu.23 23. *Surely there is no enchantment against Iacob, nor divination against Israel.*

2. In respect of their places and power, there is no question but the enemies of the Church may be highly exalted among men, attaining unto

to great preferments in and about the Courts of men: they may be Kings, and Princes, Lords and Counsellours, able to do almost what they please, and none must controll them; and yet notwithstanding their greatnesse and strength, God doth blast them, and bring them downe, leaving their Places void, and making their strength weaknesse. Triumphant *Edom* who dwelt in *the cleft of the rocke, whose habitation was high, that said in his heart, who shall bring me downe to the ground? Though he did exalt himselfe as the Eagle, and set his nest among the starres, yet was he brought downe.* Obad. v. 3.

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Thirdly, you must learne that desolations do befall the great and plotting enemies of the Church, one of these three wayes. 1. By

III. The desolations of enemies brought about by three meanes.

I. 1. By the forſaking of their friends in whom they truſted, and upon whom they depended: God doth many times turne the hearts of Princes from wicked and perſecuting favourites, they ſhall retire from them, deſert, and leave them in the lurch, and now deſolation followes: if the Perſian King withdraw himſelfe from proud *Haman*, he fals in his devices and Places; this you may obſerve, that wicked enemies of Gods people do get themſelves into the favour of Princes, and vainly conceive that having their countenance they may make bloudy Decrees and *Canons*, overturne Lawes, Religion, and all, and upon this favour they lay the whole weight of their deſignes: and hereupon it is that when

when they are in danger to be questioned, that they betake themselves to Princes, following their coaches, haunting their presence, and begging their protection, which when they cannot attain, but are shaken off as Vipers to the Church and troublers to the State; now they sinke and fall and become as desolate as *Woolsey*: take away the props of an house, and it must needs fall downe; take away the Princes of the earth from Antichrist, and his Kingdom shall soon run to ruine.

2. By the odiousnesse and vilenesse of their practises in which they have hardened themselves by long custome: wicked men are their owne slayers, and they do betray themselves by their proud, foolish, 2.

foolish, and inhumane carriages: when God gives over wicked enemies to display and act out themselves, they shal soon perfect their owne ruine; they will be lifting at the stone so long till it loosen, and fall upon themselves, grinding them to powder: the cropping and cutting the eares of Gods children, the silencing, and depriving of faithfull Ministers, the making of traiterous and treacherous Canons to ensnare mens consciences, and to overthrow the lawfull Liberties of Subjects; the erecting and enjoyning of superstitious Ceremonies, the prohibiting of praying in Congregations, the impounding of Communion-Tables, &c. are odious practises, and such as do bring the persons of wicked men into con-

Zach. 1.

contempt, making all honest hearts to suppose that such as devise and maintain them are rather Antichristian than Christian: so that the enemies may thanke themselves for their desolations; for they die and are in restraint by their owne hands; O they do that to further, and hasten their owne ruine which all their supposed enemies could neither have devised, or done: you shall observe these things in persecuting enemies.

1. That they are overwise in their owne conceit, and so cleaving to their owne wisdom, and understanding, they will not take any good counsell from others, which is the high-way to plunge themselves into misery: *Thy wisdom, and thy knowledge hath perverted thee.* 2. That

Four things in wicked men hasting their desolations.

Esa. 47. 10.

2. That they exceed beyond their limits, and do not contein themselves within the just bounds of their places: like unto *Shimei*, they break over the brook, and hence it is that they come to desolation; if *Pharaoh* had looked before he leaped, stayed at home attend ing the great affaires of his Kingdom in the wel-ordering of his Subjects, & forborne to pursue the Israel of God; he might have kept himselfe from drowning, lived many a fair year, and enjoyed his Crowne & Kingdom; if *Haman* had been an humble, milde, and mercifull Courtier, he might have continued a man in favour with his Prince, and in honour among the people; but when he is so perversly proud that he exalts himselfe above all the Court,

and

and is one that will make the greateſt *Peer* of the Kingdom to ſtoop to his wayes and will, he runnes himſelfe upon the rocke, and becomes a moſt deſolate wretch: a buſie, proud, baſe working ſpirit will ſoon plunge it ſelfe into ſuch deepes that it cannot wade out again: if that ſome in our times had been ſeriouſly and ſpiritually ſtudious, kept themſelves to their callings and worke, doing the worke of God with the heart of God, they might have enjoyed their lives, liberties, and honours: but when they forget their Calling, turning Projectours, Traitours, and incendiaries, no marvell if a Blocke be their pillow, a Priſon their Palace, and ſhamefull confuſion their end.

3. That they are very inconſiderate

considerate in their courses, they go hand over head, and do not consider what may be the end of the same. *Pharaoh* enters the Sea without looking forward or backeward, and hereupon he was soon swallowed up.

4. That they are furious and mad in their way, so headstrong are they that their passions do guide them, not their reason: and hereupon it is that they go on wildely, and march furiously, rushing upon danger, as the horse doth into the battail.

3. By the Lords powring downe on them such judgements, which they can neither avoid nor endure, *The Lord to whom vengeance belongeth, doth shew himselfe* against the wicked, standing in their way as

Ps. 94. 1, 2.

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an enemy, meeting them in their courses as a Lion, *raining snares, fire, and brimstone, and an horrible tempest, which is the portion of their cup*: sometimes he doth order and arme naturall causes to amaze and confound them, the starres in their courses are said to fight against *Sisera*, and the Lord slew the enemies of *Iosbua* with hail: sometimes he commands his Angels to go forth, and to make a great destruction of them, as we may see in the mighty hoast of *Senacherib*, *Then the Angel of the Lord went forth and smote in the campe of the Assyrians an hundred fourscore and five thousand*: sometimes he raiseth up and prospereth weak and contemptible meanes to worke the overthrow of stout and strong enemies:

Psal. 11. 6.

Four wayes of Gods desolating sinners.

Judg 5. 20.

Josh. 11. 11.

Esa. 36. 36.

mies: as we see in the overthrow of the *Babylonians* by the *Medes* and *Persians*, upon whom the *Babylonians* did look with as much scorne and contempt as the enemies of late did look upon the *Scotish Armies*: and sometimes he doth more immediately take the worke into his owne hands, striking them from Heaven with the rod of his power, pouring downe flouds of his judgement on them, whereby they come to lamentable desolation, as doth appear in that Apostate *Iulian*, who marching furiously against the Church of God, was smitten with an unknowne blow from Heaven, and made to confesse that Christ (whom he called the *Galilean*) had overcome him.

Vicisti Galilæe.

Fourthly,

Fourthly, that Desolations befall the wicked enemies of the Church after a threefold manner.

Desolations befall enemies.

1. Unexpectedly and suddenly, even then when they least thinke of it, or are prepared for it: God doth not alwayes give them warning before he smites them: we finde it written, *That sudden destruction commeth upon them*: and *David* prayeth, *Let destruction come upon him unawares*. Oh how are the wicked surprized by the hand of the Almighty? they go on in their courses never meditating of a change, they are daily devising and blessing

1. Unexpectedly.

1 Thess. 5. 3

Psal. 35. 6.

 themselves

themselves in the same, they drive on furiously as if they were gods and not men: and yet when they make themselves merry in their wicked courses, the lightening breaketh in upon them, and desolations do befall them: how are they brought into desolation in a moment? Little did *Haman* thinke that his destruction was so near when he bragged of his entertainment at the Court, and of his invitation the next day to the feast by the Queen.

Psa. 73. 19.

Hester 5. 10, 11, 12.

2. Unavoidably. *The destruction of the wicked comes as a whirle-winde* it cannot be put by, by

2. Unavoidably. Prov. 1. 27.

all their power and policy; the desolations of the Almighty are from above, unmatchable, the chaffe can no more stand against the winde, nor the stubble against the fire, than wicked enemies can avoid or escape desolations.

3. Perpetually, the desolations of God shal for ever undo and waste the wicked, in falling they shall fall and never rise again: *The wicked shall perish for ever like his dung, and the eye that hath seen him shall say, where is he? Yet a little while and the wicked shall not be, yea thou shalt diligently consider his* 3. Finally. Job 20.7. Psa. 37.10. & 36.

place, and it shall not be: it is a pertinent saying of *Moses, those enemies which your eyes have seen to day you shall never see more.*

Exod. 14. 13

It is noted, that the destruction of the great City *Babylon* shall be irrecoverable, for she shall be cast as a milstone into the sea. "So let all thine enemies perish, O Lord; let them be cut downe, and wither as the grasse, let them be consumed as the fat of lambes, let them be torne in pieces as by a Lion, let them be confounded and put to shame, let them be turned backe, and brought to confusion, let them be as the chaffe before the winde, and let the Angel of the Lord chase them, let their way be dark and slipperry, and let the Angel of the Lord

Revel. 18. 21, 22, 23.

"Lord persecute them, let "destruction come upon them "at unawares, and let their net "which they have hid catch "themselves, into that very "destruction let them fall.

Fifthly, and lastly, There are these grounds for the desolations of the enemies of God and his Church.

V. 5. Grounds for the desolation of enemies. *Reas.* 1.

First, the fervent and faithfull prayers of the people of God are daily and duly up against them: these are the great weakeners and wasters of the enemies of God: I say, that the prayers of poor godly men and women are of force to gall wicked enemies more than all the weapons of war which are brought out against them, these will eat up wicked enemies, prove a stain in their honour, confound

their devices, tumble them out of their high places, and bring them to utter confusion: *Hezekiah* prayes against *Senacherib* and *Rabshekah*, and God sends a blast on them, and shakes all their power in pieces: *Hester*, *Mordecai*, and the Jewes fasted and prayed in private, and downe tumbles proud *Haman* before them: it is impossible for wicked enemies to stand long in place and power, if Gods children do keep on praying: never could any prosper still that had the prayers of Christians against them.

2 Kings 16.6.

This is that *thundring Legion* which the Father spake of: it is worthy our observation that an enemy to God and his cause, is an enemy to the spirituall way of praying: and why

Tertullian Legio fulminans.

why so? because prayer is an enemy and wound unto him: it is reported of the Queen of the Scots, that she more feared the prayers of M. *John Knox* than an Army of the *French*: I must tell you my beloved, that prayer is not onely a scourge to the Devil, but to all devilish minded men: and for my part I conceive that the falling downe of those cruell, purse-picking Courts, and of those crop-ear and Kingdom-undoing wretches hath been brought about chiefly from the strong cries of the poor oppressed Christians within this Land: if prayers will prove converting to sinners, shall they not be confounding to enemies?

Secondly, the Law of Retaliation, it is Gods manner *Reas. 2.*

to give a just and equal recompence to ungodly men, I mean, he useth to fit punishments to the quality and measure of the sin committed: the enemies do make the Saints to bow downe for them to go over, they make havocke of the Church, distresse and desolate many Christians and their families: now as they have done, so shall they be dealt withall: an eye for an eye, an ear for an ear, imprisonment for imprisonment, ruine for ruine, and desolation for desolation, that they may be made to say as *Adonibezek, As I have done so hath God requited me*: the Prophets thus write, *They shall take them captives, whose captives they were, and shall rule over their oppressours*: again, *Egypt shall be a desolation, and*

Judg.1.7.

Esai.14.2.

Edom a desolate wilderness for their violence against the children of Iudah, because they have shed innocent blood in the land. Joel 3.19.

Thirdly, the state and condition of the Church unto God: the people of God are near and dear to God, they are Gods owne spouse, and delight, the onely jewels which God doth make reckoning of here below, he accounts their cause to be his, and their enemies to be his, he saith, *He that toucheth you, toucheth the apple of mine eye*; in a word, they are the blessed seed, and you know what was said, *If Mordecai be the seed of the Iewes before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall*: certainly they shall be covered with shame, turned backward, Reas. 3. Zach. 2.8. Hest. 6.13. Psa. 129.5.

and hurled out of place, that dare to attempt the making war against Gods *Sion*: if *Achan* trouble Israel, God will trouble *Achan*: *It being a righteous thing with God to render tribulation to them that trouble you.*

Josh. 7. 25.

2 Thess. 1. 6.

Reas. 4. Six things in wicked enemies fitting them for desolations.

4. The state and condition of the wicked enemies of the Church; look round about wicked enemies, and you shall see that every thing doth threaten their desolation. 1. They are growne to a strange height in their pride; and this is a certain forerunner of their fall: you shal observe this to be the temper of wicked enemies that they know no God, *set their mouthes against heaven, talk presumptuously*, and blaspheme the God of Heaven. Now pride thus compassing them about as a chain, God cannot endure, if

1.

Ps. 73. 6, 9.

such

such will be too high for creatures, God will lay them as low as slaves.

2. They are in themselves weak when they shall come to deal with judgement: in the eyes of men, and in their owne conceit, they are as strong and unmoveable as the mountaines, but when judgements begin to seaze upon them, then they are void of strength, standing before wrath as stubble before the fire, and chaffe before the winde; alas, they have no power to prevent, resist, or run away from the *preventing* hand of God: when the fire burneth rotten posts consume, when the Lion *entereth* the fold silly Lambes become a prey, and when God comes in power set on by his jealousie and fury, enemies cannot stand

2.

but

but must fall into desolations.

3. Thirdly, they are empty, low, and mean in Gods eye and account; the greatest of them stand before the Lord as dung and drosse, and *vessels wherein is no pleasure*; they are not worthy the upholding, and therefore downe they must, though wicked men shew to be mountaines, and shine in outward eminency among men, yet they are as vile and vain in the eyes of Heaven as chaffe and dung, the Devill is not more vile and loathsom to God, than is a wicked enemy of the Church and people of God.

4. Fourthly, they are slippery in their best standing; the Scripture saith, *Thou hast set them in slippery places, thou cast-*

Psa. 73. 18.

edst

cast them downe into destruction: an house built upon the sands or false ground will with ease fall downe, and a wicked man being alwayes in an uncertain and unsettled condition, it is no wonder to see him topple downe from honour to shame, from greatnesse to meannesse, from something to nothing.

Fifthly, they are men under the curse, this is the thing that doth blast them, and bring them downe: a man under the curse cannot long prosper, the curse is too strong for all the enemies of God, were they ten thousand times more than they are, God hath said, *I will curse them that curse thee*: and this curse followes them to the desolation of their plots and persons, according as it is written,

5.

Gen. 12. 3.

Psa.37.22. written, *They that are cursed of God shall be cut off.*

Lastly, they are such as must come in stead of the godly; it many times so falls out that nothing can be the deliverance of the Church but the utter ruine and destruction of some desperate enemies: as when a man is in danger a Dog is cast to the Lion, so when the Church is in danger God brings it out by bringing their wicked enemies in: *Solomon* hath a Proverbe to this purpose, *The wicked shall be a ransom for the just,*

Pro.21.18 *and the transgressour for the righteous.*

Fifthly and lastly, because great is the judgement of the Almighty in plaguing and punishing wicked enemies, we must grant that God is the

God

God of vengeance, even one who hath the yeares of recompences in his heart, we cannot deny but great is the power of the Lord to confound and bring downe his enemies, we must withall acknowledge that when he comes executing judgements and rendering vengeance on his enemies, they shall finde judgement without mercy, fury without compassion, anger whetting on strength, and strength devouring as fire, and can these things be but desolation must follow?

In the first place, this which hath been said may humble and take downe the spirits of the proud enemies of Gods Church: you who in the maliciousnesse of your hearts do bend all your forces against

Vse 1.

against the Israel of God, hear and fear, *The stout-hearted are spoiled, they have slept their sleep, and none of the men of might have found their hands*. it may be that in the deceitfulnesse of your hearts you thinke that you shall ever continue in the estate of outward honour and power which now you are in, that your mountain is so strong that it shall never be moved, you tush at evill and put far from you the day of desolation, but be not deceived, let your Places be never so high and your greatnesse in the world never so much, your owne worke shall be your woe and wracke, downe you must, certain and severe, open and fearfull desolations shall be your portion, you cannot escape the desola-

Psal. 76. 5.

ting

ting and destroying hand of God, God will interpose his wisdom, and magnifie his strength in your utter confusion, *Ah, I will ease me of mine adversaries, and avenge me of mine enemies, saith the Lord, the Lord of Hosts, the mighty One of Israel: I will render vengeance to mine enemies, and I will reward them that hate me*: what do you stand talking of your policy, and power, and friends? if you be the enemies of God and his Religion, downe you must, your damnation sleepeth not; downe you must here, and downe you must hereafter: consider the decrees of Heaven are against you, the oath of Heaven is against you, and how can you thinke to stand or alwayes to prosper? *The Lord hath sworne by the excellency of Iacob,*

Esai 1.24.

Deut.32. 40,41.

Amos 8.7. *Iacob, surely, I will never forget any of his workes: why do you provoke the Lord to jealousie? Are you stronger than he?* hath not God said, *Can thine heart or thine hands be strong in the dayes that I shall deal with thee?* hath not God in all ages gotten the better of his proud enemies? doth he not still *rule in the midst of his enemies*: and is not the rod of iron in his hand to break you all in pieces like a potters vessell?

1 Cor. 10,22.

Esai 10. 22,23. *The consumption decreed shall be brought forth and overflow with righteousnesse; surely the end is come, the end is come, Babylon is fallen, it is fallen,* and the enemies must sit downe in the dust: for Gods hand is not shortened or weakened, but it can and will *wound the hairy scalp of his enemies*, never did

man

man fight with the Lambe, *but the Lambe overcame him*: Rev. 17. 14.
your wickednesse will take you by the heel, your riches and honours shall *not avail in the day of wrath, nor be able to deliver you from death*: Prov. 11. 4. what though God in the times of his patience suffer you to go on in your fiercenesse against his hidden ones, what though you colour your cruelty, villany, and murder with pretences of piety, setting up of Gods service, &c. yet look for a day of miall and trouble, a gloomy and a bloudy day wherein you shall be hurled out of your Places, and turned into desolations.

Secondly, this point might worke wicked men to be more moderate in their courses and loving in their carriages toward *Vse 2.*

Enemies are to be moderate to the godly though they cannot truely love them.

ward the people of God: O you that have borne spiteful hearts to God, and his Religion, been cruell and bloody in your dealings towards the upright and innocent of the land; remember *that the wrath of man doth not accomplish the righteousnesse of God:* and the remainder of your wrath shall turne to Gods praise in your just confusion? I know that I cannot draw you into the love of their graces, persons, and practises, you being of the seed of the Serpent; and they of the seed of the Woman; yet let me worke upon you to moderation: from yourselves; desolation is hateful to mans nature, and no man would willingly be so cast downe that his name should rot, or be left a curse behind him

him. Now to be enemies to the Lord and his people is the road to desolation; *This is a token of perdition* to a mans selfe; and therefore be you intreated to desist and give off; O have nothing to do against the seed of the Jewes, least when it is too late you do secretly wish the same and mourne in your soules for your hard speeches uttered and cruell dealings manifested against them, let me close this use with this sad saying, *That rare are the examples of persecuting enemies dying, repenting; but many are the instances of their dying despairing.*

Thirdly, this doth teach us that is meer madnesse and folly in men to desert the Church and its cause, cleaving to, and depending upon wicked enemies *Vse* 3.

mies for preferment and helpe: we have a generation of men that to ingratiate themselves with great and powerfull men in their times, and in hope to feather their nests by their meanes will sit in the seat of the scornfull, act over, and over superstitious vanities, disclaim almost all Religion and honesty, vent dangerous and poysoning positions, and what not? bragging and boasting of their lords and masters, and bearing up themselves by them as if they should never see a change, tell me now, did you well? or do you take the right way to do your selves good, to slacke your wonted pace in godlinesse, temporize and sell your credits and consciences to satisfie the sinfull humours of

men

men ordained to desolations? should a man come to some of them who have sheltered themselves under the wicked enemies of GOD in hope of preferment, and aske them what good they have done them or can do them? would they not be ashamed of themselves, and in much distresse of spirit say, Alas, how can men under desolations do us good? O that we could take out this lesson that a man can never do himselfe good by serving such as are enemies to God and his Religion; a man by them may be undone in his body and soul, and brought to curse the time that ever he knew and served them: but they themselves not prospering; he shall never prosper under them, or gain any thing

with

with a blessing from them.

Vse 4. Fourthly, hence may the godly learne not to envy or fret at the exaltation of the enemies of the Church, are they of a great and flourishing estate? have they the ear and eye of Princes, seeming to be the Church Triumphant? let not thy eye be evil towards them, for they are lifted up on high, that they may have the greater fall. The more outward pomp they now have, the greater shall be their shame when God brings them downe: I would have every Christian reade over the 37. Psalme, when the vilest of men are exalted and do flourish in the world.

Vse 5. Fifthly, this may instruct us in patience and contentment: bear quietly the wrongs

which

hich they do unto you; it
nnot be long but that you
all see the horne of the
icked broken, and the pride
man brought downe, their
ll Tide will have an Ebbe:
them do their do, onely
now, that as God gives them
to base and shamefull cour-
s, so he will bring their rage
an end, and he will give you
see the judgement of *Doeg*
ll upon them, and that is
is, *God shall likewise destroy*
e for ever, he shall take thee
y, and plucke thee out of thy
elling place, and root thee out
the land of the living, Selah.
e righteous also shall see it, and
r, and shall laugh at him, say-
g, lo this is the man that made
God his strength, but trusted
the abundance of his riches,
d strengthened himselfe in his
kednes. F Sixthly,

Psal. 52. 5, 6, 7.

Vse 6. Sixthly, this may open our eyes to see into the different estate of the Churches of God above all wicked men; they stand and *flourish as a green Olive tree*, when wicked men fall downe and perish; of these things I am sure.

2. Things. 1. That the desolations of the wicked shall make for the firme standing, and glorious building of the Churches of God, there would be no place for the Church of God upon earth to enjoy her Ordinances and fellowships, should not God ever and anon desolate and distresse the enemies thereof, O when they flee away, are driven into corners, are cubbed up like so many Foxes and Lions, and have not onely their nailes pared, and teeth broken, but their skins pulled off

ver their heads, and their heads ſmitten from their bodies, then the Churches are in the beauty of holineſſe, and enjoy their God unto ſweet content. Acts 9 31.

2. That how-ever God deales with his Churches upon earth, they ſhall ſtill be freed from thoſe deſolations which do befall their enemies, for they ſtand in another and nearer relation unto God, are upon workes and wayes pleaſing to God, and have alwayes ſhining upon them *the good will of him that dwelt in the buſh*, which doth keep them from burning: what though God (for a time) may give up his Churches into the hands of his enemies, and ſuffer them to ſpoil and deſolate them in many outward enjoyments? 2.

say that they are under pressures, pillorings, stigmatizings, imprisonments, and the like, yet for the present they shall enjoy inward peace, and have honour in the hearts of all that are godly, and time shall come for their future enlargement and greater glory; though the *Temple* laid in the dust for many yeares together, yet at the last it was reedified, and the glory thereof was exceeding great. Sure I am that the Desolations of the Almighty in fiercenesse of anger, strictnesse of justice, and perpetuity of calamity shall never lay hold of them, *Though they fall they shall rise again, and though they sit in darknesse, the Lord shall be a light unto them, he will bring them forth to the light, and they shall behold his righte-*

Micah 7. 8,9,10.

righteousnesse, and then shethat was their enemy shall see it, and shame shall cover her which said unto them, where is the Lord your God? &c.

Lastly, this may move us to fear the desolations of the Almighty: O remember that it is a fearfull thing for Nations or persons to fall into the punishing hands of the living God: nationall and personall desolations may befall us, and which way soever brought about, they are the effects of Gods wrath, and the rewards of mens sin; we can never secure our selves from desolating judgements so long as we displease God, and continue in our sinnes: my beloved, we are yet a standing Nation, and a flourishing People by the goodnesse of our God; we had

Vse 7.

long ſince been brought under the ſame deſolations of our neighbour Churches in *Germany*, had not free grace prevented them; God might have let in ſtrangers either of another Religion, or of another Countrey and Nation upon us who might have made Deſolations in our Cities and Countries; he might (I ſay) have ſuffered the coales of contention and civil diſſention to have enkindled between the two Nations according to deſignes and deſires of ill affected men, whoſe delight was in war and bloud; but we yet ſtand. O let us fear not onely an outward, but an inward and ſpirituall Deſolation: and to this end,

10. Helpes to keep off deſolations.

1. Let us be much in taking away the execrable thing

out of our hearts and houſes; O let us not harbour a whore in Gods bed by our idolatries, nor mingle mens devices with Gods worſhip by our ſuperſtition, nor turne Gods Truth out of its current by Nature advancing, and Grace deſtroying poſitions; look abroad in the *Netherlands*, and ſee what a Deſolation the hatching up of *Arminian* Tenets hath brought upon them: *Popery*, and *Arminianiſme*, and *Socinianiſme* maintained or tolerated are enough to bring Deſolations among us.

2. Let us by repentance get off the guilt of our old ſins; let me tell you, that the ſins which we long ſince committed, if they be not truly repented of, may break out afreſh upon us, and utterly

waste and undo us; the sins of
2 Sa.21.1. *Saul* after his death made a
breach upon Israel; and so
may it do upon *England*: the
covering and smothering of
old sins in a Land is as dange-
rous as hiding and smothering
of a fire in a stacke of corne.

3. Let us repent daily of our
every dayes sins; there is no
day we but sin, and there is no
day but we should sorrow and
weep over our sins.

4. Let us be sound and sin-
cere in all the wayes of service
and worship, an hypocriticall
Nation is not far from Deso-
lation; O our hypocrisie and
formality in Religion hath
well near undone us; whereas
it is written, *He shall deliver*
Job 27.30. *the island of the innocent, and it*
is delivered by the pureness of
thine hands.

5. Let

5. Let us be constant and unchangeable in our Religion, to fleet from Religion to Religion, and to be trying and always trying Religions, but not to pitch upon the onely true Religion which is laid downe in the Scriptures, will bring us to Desolation at the last God cannot endure an halting and an halving Nation, a people of two languages are an abomination to him; if we shall swear by the Lord and by *Malcom*, he will destroy us. 2 Ephes. 1.4.6.

6. Let us be zealous for God and his cause: it is the flaming of zeal in Ministers, Magistrates, and people, that keepes a land from burning destructions; how can God uphold us in peace and plenty, when we will not uphold him in the honour of his

Name, and the ſanctification of his day?

7. Let us be loving to Gods people: if we can love their cauſe and their courſe, ſtriving to be kinde and mercifull unto them, and laying aſide all railing ſpeeches of them, and bloudy and bitter actions to them, we may then ſecure our ſtanding: for God loves the ground which his children tread upon; and by countenancing and continuing them among us, we ſhall keep off the deſtructions of the Almighty.

8. Let us keep up raying in the ſpirit; formall prayers undo a Nation, but ſpirituall prayers do preſerve it; O if we can continue a praying Nation, I ſhall never fear the Deſtruction of our Nation.

9. Let

9. Let us thankfully acknowledge and wiſely improve our continued mercies, unthankfulneſſe will lay us waſte.

10. In a word, let us learne to amend our wayes, and turne unto God by the Lords leſſer judgements and afflictions which he ſends among us: If we ſhall ſlight God in times of ſickneſſe and famine, he will hereby be provoked to bring in more fearfull and deſtroying judgements upon and among us, *God will not be mocked.* I am conſtrained to fall off to the next words, as being very pertinent to the worke of this preſent day.

He

He maketh warres to cease unto the ends of the earth: he breaketh the bow, and cutteth the spear asunder, he burneth the chariot in the fire.

Here we have God exalted in the great worke of his Churches peace, wherein is offered unto us.

1. The troublesom and terrible condition which the Church was under; there was the Dragon and his angels up in armes, fighting with *Michael* and his Angels, in which warres many men were consumed and devoured; nay, there were all warlike instruments in strength in the hands of the enemies, they had the bow, the spear, the chariot, all noting compleat and fit furniture,

ture, both to defend themselves, and offend the poor Church of God.

2. The divine calming of the stormes intimated, in generall that God made warres to cease unto the ends of the earth.

1. God gave out the word for peace, caused a cessation of armes, quieted the times, and would have no fighting by the enemies with his owne Churches.

2. In particular, and thus,

1. The bow was broken.

2. The spear was cut in sunder.

3. The chariot was commanded to the fire; all which doth expresse thus much unto us, that whereas the enemies of the Church were as *the*

people

Jer. 6. 22, 23.

people that came from the North Countrey, and as that great Nation which should be raised up from the sides of the earth, even such as did lay hold on bow, and spear, being cruell and without mercy, as the Prophet speaketh, God in his wisdom did so order it, that he did destroy and bring to nothing the strength of the enemies, and he did bereave them utterly of all their warlike weapons, rendering them uselesse and unhurtfull unto his Churches, so that for time to come they should not stand in fear of them.

Anabaptists confuted.

Which practise of God for the good of his Church doth no way countenance the rising up of any Anabaptisticall spirits against the exercise of Armes; no man can hence

ground

ground, that it is altogether unlawfull for Christians to make war: we know upon better grounds, that simply God is not an enemy to war.

For 1. Himselfe is stiled *A man of war*, or an excellent warriour. Exod.15.3. 17.16.

2. He would have Israel to have war with *Amalek*.

And 3. He doth give out rules for the guiding and managing of the same.

The point intended is this.

That outward peace and quiet may by the Lord be given and restored unto troubled Churches. *Doct.* 3.

First, observe that there is a threefold peace belonging to the Church of God, which is warring here on earth against the Devill, the world and the flesh, in the defence of Christ and

A threefold peace which the Church enjoyeth.

and his cause, one is an eternall peace which they shall to the full enjoy in the Kingdom of Heaven, where all active and passive warres shall cease, there being nothing which shall trouble the Saints in their beatificall vision of God: another is an internall peace, called the peace of conscience, they shall and do enjoy great freedom from the accusations and molestations of their consciences, they being pacified, and quieted through the beleeving apprehension of divine favour belonging to them in and through the obedience and satisfaction of Christ imputed to them. A third and last is an externall peace, which may follow them in their outward condition; I mean that howsoever at some

times

times enemies may rage, and ſtorme, and follow them with hot perſecutions, and bloudy warres, giving them no reſt night nor day, yet the waters ſhall be dried up, warres made to ceaſe, and they ſhall enjoy ſuch times wherein they may have freedom from troubles and feares, and liberty to enjoy themſelves, the Ordinances of God, fellowſhip with Saints, and thoſe many outward contentments wherewithall God doth ſweeten the ſtaying of his in this world: if this their peace be juſtly forfeited by their ſins, yet it may graciouſly be reſtored again unto them for their good. Secondly, you may note that by Churches I mean thoſe particular and viſible Congregations of Saints, who in ſeverall

The Church to whom peace doth belong what.

ſeverall Nations and Countries have ſubmitted themſelves to Chriſt, and his Ordinances, unto whom the world is truly and purely taught, and among whom the Sacraments are rightly and duely adminiſtred; to this little flocke, to theſe faithfull aſſemblies ſcattered through ſeverall Regions, doth the Lord give wonderfull, and ſeaſonable peace and quiet.

Actuall peace not alwaies the portion of the Church.

Thirdly, you muſt know, that though poſſible peace is never wanting to the Church, yet actuall peace is many times withdrawne and denied; their peace is ſometimes the daughter of war, and they muſt fight for it, before they can have it; nay, ſometimes it is all war, and no peace; their peace being an outward mercy, its

its promised with a condition, and God giveth them to enjoy it, when it may do them good, and not hurt.

Fourthly, that the outward peace which God gives unto Churches, is not an illimited, but a well-conditioned; not an idle, but a necessary peace: the Church enjoyeth her peace upon just and honourable tearmes; for she shall have her outward peace with enemies, enjoying her inward peace with God; she doth alwayes desie that peace which might keep her at defiance with the God of peace, and so enjoyes her outward peace, as it is accompanied with truth of Doctrine, power of holinesse, and righteousnesse in dealing. Furthermore, she doth enjoy her outward peace with

The conditions of peace.

with constant, and vehement war against Satan, and sins: you shall never finde that God gave peace to his Churches upon any betraying tearmes, either unto his truth, or to their owne soules; let me adde one thing more, that if war (which is evill in it selfe) may be more necessary than outward peace, then the Churches shall have war, and not peace. The Turkish Emperour rather than he would let go the sterne of state, and lose the hearts of his Subjects, did cut off the head of his beautifull *Irene*, and so GOD to maintain his Religion and honour, and to bring downe Antichristian Governours and Government will set Kingdomes on fire.

Now for the demonstration of

of this truth, I might carry you to *Noahs* Arke which was in this an eminent Type of the state of Gods Church upon earth, that was fluctuant and long tossed upon the waters, and *yet it rested the seventh moneth, on the seventeenth day of the moneth, upon the mountaines of Ararat*: but I shall lead you on to the state of the Churches in *Iosuah's* time, and in the *Iudges* times, and there we reade that *the land had rest from war*, or it *had rest for many yeares together*; passe we on to *David's* time, and *Solomon's* time, and the times of other the Kings of Israel, and there we reade that *the weapons of war perished, that the land continued two yeares without war, and that there was no more war*.

Gen. 8.4.

Josh. 14.15.

Judg. 3.11. 30.5.31. 8.28. 2 Sam. 1.9. 1 Kin. 22.1. 2 Chron. 15.19. Hester 8. 16,17.

If we take a view of the state

state of the Churches after Christ, the History tels us, that howsoever sometimes it did follow Christ bearing the Crosse, and lay in the flames of persecution, yet at other times it enjoyed breathing and refreshing, under the flourish and blessing of peace, *Then had the Churches rest thorowout all Judæa, and Galilee, and Samaria*: and as much might be said of the Church thorowout *England*, *Scotland*, and *Ireland*, concerning whom God hath said, away with war, sheathe your swords, returne your men of war, I will have no fighting.

Acts 9.31.

There remain onely two things which I shall briefly open to you.

The first is, to shew you the wayes and meanes by which

which God doth let in outward peace among his Churches, and they are these five.

1. By the conversion of cruell and bloud-thirsty enemies; if God shall change them from Lions to Lambes, and give them new and gracious hearts, then they can no more make war against the Saints: when *Saul* became of the body, and God had effectually changed him, the the Church, in the outward state of it had rest: I know it is possible for bloudy persecutours to be converted; but till then, their natures are unquiet, and the Church is disturbed by them; but when God brings them in to himselfe, and Kingdom; then the tempest ceaseth, and there is a calme.

5. Wayes by which the Church hath her peace.

Acts 9.31.

2. By

2. By the diversion and turning of the forces of wicked enemies unto some politique designe of their owne; the Lord doth many times fill the hands of his Churches enemies with worke at home by setting other enemies upon them; many times he sets them one upon another that they may fight it out among themselves, as we see in the *Midianites*, who did sheathe their swords one in another, and in mean time warres do cease with his owne people, *Rabshekah* and his hoast were called from the besieging of *Ierusalem* by the comming forth of the *Aethiopian* King to make war with him; according to the saying of the Lord, *Behold, I will send a blast upon him, and he shall hear a rumour, and returne to his owne land.* 3. By

Judges 7.

Esai 37. 7.9.

3. By confining and deter-
ining the power and policies
wicked enemies: though
cked men have constant
ndes to make war upon, and
persecute Churches and the
ofessours of Gods blessed
th, yet God to shew that all
wer is not in their hand,
d that they are creatures un-
r soveraigne command, doth
his hook in their nose, and his
dle in their lips, that they
all not be able to do ac-
rding to their wils; the ene-
ies of Gods Church are as
uch under divine checke,
d controle, as the roaring
d raging seas who cannot
ss the bounds which God
th appointed them: we see
at though *Saul* pursued *Da-*
d hotly, yet his courage did
il him, and he was able to do

Esai 37.

no more hurt unto him, than *Laban* to *Iacob*; a man may sometimes say to them, *What ailes thee O Iordan that thou wast driven backe?* and whence is it that wicked men having power and policy with them cannot strike or disturbe? it is noted *that the spirit of Egypt did fail in them, and there was perishing of their wisdom*: alas, what can they doe, when God holds their hands?

Esay 19. 1,2,3.

4. By encreasing the power of particular Churches whereby they shall be able to make good their owne standing against all that wicked enemies can do: sometimes the Church rides on the forehorse, and gets both the hill and the sun of her enemies, which they perceiving, they are afraid to meddle with them, and do de-

re truce with them; the
rength of the Israelites did
maze, and tremble the Nati-
ns that they durst not make
ar upon them; one of them
eing able to chase a thousand,
nd a few of them shall be as
he Army of *Gideon* in the
ighty hoast of the *Midia-*
ites.

5. By confounding wicked
nemies, God making desola-
tions among them, warres do
ease to the ends of the earth;
hus God gave the Church
peace by slaying *Sisera*, and Judg.5.31.
smiting *Herod*; he doth root Acts 12.24.
out of the earth all such as
would root out Christians;
when a mans mortall, and ma-
licious enemy is not onely ti-
red out, but by death taken out
of the way, he shal have peace,
and quiet; I pray tell me what

is it that makes our Kingdomes this day so quiet? is it not because God hath cut off some, and pulled downe others, who were the troublers of Israel? cast but *Ionah* into the sea, and the storme ceaseth presently, and pull downe the wicked, and the Church shall have rest and peace. O when God *breaketh the arme of the wicked*, when *he breakes the bow of Elam, takes off the chariot wheeles of Pharaoh, destroyeth the chariots, burning his enemies in the fire*, when it may be said, *At thy rebuke O God both the chariot and the horse are cast into a dead sleep*, then the Church shall have by the good will of God such a measure of peace, as may grieve the enemies that remain, but much glad and ease themselves.

Psal.10.15

Jer.49.35.

Mic.5.10.

Psa.76.6.

The

The second is to shew you the grounds upon which the outward peace of the Church is built, and they are these six.

6. Grounds of the Churches peace. Reas. 1.

1. The purpose and promise of God; and here the rule is, *what God hath eternally purposed for his Church, and in time actually promised unto his Church, that shall be the portion of the Church*; (there being fidelity and stability in Gods purposes and promises:) but peace is,

1. Purposed, according to that saying of the Prophet, *For I know the thoughts that I thinke towards you, saith the Lord, thoughts of peace, and not of evill, to give you an expected end.*

Jer. 29. 11.

2. Promised, as it is written, *Behold, I will bring it health and cure, and I will cure them,*

Jer. 33. 6.

and will reveal to them the abun-
dance of peace and truth: an
Hag.2.9. again, *The glory of this latter*
Esai 16.4. *house shall be greater than of the*
former, saith the Lord of hostes,
Hosea 2.18 *and in this place will I give peace,*
saith the Lord of hostes: these
with other Scriptures do ma-
nifest that God hath strongly
engaged himselfe to give
peace to his Church, and
therefore it is, that they have
it:

Reas.2. 2. The prayers and entrea-
ties of the godly upon a com-
mand; GOD hath laid upon
men his strict command to
pray for the peace of *Ierusa-*
lem; in one place it is said,
Psa.122. 6. *Pray for the peace of Ierusalem*;
in another place it is said, *Ye*
Esai 62. *that make mention of the Lord,*
6,7. *keep not silence, and give him no*
rest till he establish, and till he
make

make Ierusalem a praise on the earth: now upon this command of God the godly take boldnesse to beset the God of peace for peace, they look upon the troubled Churches, saying, *The Lord lift up his countenance upon thee and give thee peace*, and they come in to God, saying, *Redeem Israel O God, out of all his troubles, do good in thy good pleasure to Sion, build thou the walles of Ierusalem, and for Sions sake they will not hold their peace, and for Ierusalems sake they will not rest.* Now we know that God is soon overcome by the lawfull requests of his people, and as he hath tied them by his command to pray, so he hath engaged himselfe by his covenant to hear.

Numb. 6,26.

Psal.25.22.

Psal.57.18

Esai 62.1.

3. The good of peace for the

Reas.3.

Dulce nomen pacis.

the Church; the name of peace was sweet to the *Orator* and the blessing of peace is much and great to the Churches; peace is the comprehender of all blessings: the Churches enjoying it,

The peace of the Church profitable to four things.

1. Religion is bred up and enlarged by it, the Kings fisher doth breed in Halcyon dayes, and *Solomon* a King of peace did build the Temple: we say that *Omnis motus est super immobili*, if the earth should not stand still, there would be no walking on it; the same may be said of Religion in the dayes of peace, Religion which is the back-bone, prop, and pillar of a Kingdom doth grow up, and thrive by peace.

2. Justice doth take place by it: a Treatise of Justice

was

was presented to *Antigonus* in times of war, and he said to him that brought it, what dost thou talke to me of Justice? I cannot heare the noise of Justice for the noise of drummes, but Peace enjoyed gives men leasure to do justice, and to deal righteously.

3. Plenty comes in by it, the Grecians had the statue of Peace with *Pluto* the god of riches in her armes, and the Romans painted Peace with a *cornu-copia* or horne of plenty in her hand, intimating unto us that Plenty is the daughter of Peace: now what is a mercy, and may bring in mercies with it to the Churches, that in Gods time and measure shall be their portion.

4. Encouragement and freedom to enjoy God in his

Ordinances and to serve him according to their desires; should it be alwayes war, and vexation to Christians, their spirits would fail, and they in their glorious worshippings of God should be straitened, but now that their spirits may be refreshed, themselves multiplied, and God by them gloriously served, they have breathing and quiet times: when the Churches had rest, *they were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.*

Acts 9.31.

Reas. 4.

Esay 9.6.

4. The presence of Christ with his Church: Christ is stiled *The Prince of peace*, and his Church being his Kingdom, he can and doth make it quiet at his pleasure: if the sea be troublesom, and the ship thereby

thereby so tossed that it is ready to sinke, Christ being in it he causeth a calme, and as long as CHRIST is King of his Church, rules in the midst of his enemies, and is ever presentiall in his love and respect to it, he will give it peace, *as the worke of his righteousnesse is inward and divine peace, so the worke of his rule shall be outward peace:* hence the Prophet speaking of Christ, saith, *This man shall be the peace when the Assyrian is in the land:* in the midst of all preparations and intentions for cruell and bloudy war Christ commeth in slaying enmity, reconciling differences, saying, sheathe your swords again, returne home into your owne land, not an arrow shall be shot into my *Ierusalem*, and no weapon

Micah 5.5.

Esai 54.17 weapon *shall prosper, that is formed against my Sion.*

Reas. 5. 5. The accidentalnesse of war unto the Church; war came in by sin, at the backe door, and it doth befall the Church by the by; God either makes it his Churches punishment, or triall, or quickner to watchfulnesse, and stronger dependance on his aide, &c. which taking place it is to be removed and withdrawne.

6. The crossing of wicked and malicious enemies in their designes and desires: it is the worke of the *envious man to sow tares*, and of ungodly men to vex and disquiet Christian Churches; all their endeavors are to cut off the head of peace, to divide between Prince and People, and to be alwayes

alwayes egging and setting on for blondy and cruell warres; that their egge may be roasted, their *Romish Babel* erected, their Triple-Crowne, Popish Mitre, and foul-murthering *Hierarchy* advanced, they sticke not to set Nation against Nation, and Kingdom against Kingdom by their unsound positions, and uncharitable practises. Now when they have plotted the disturbance, and destruction of the Churches, and do *cry out, downe with it, downe with it, even to the ground*: then GOD comes in with his wisdom, befooling their counsels, as once he did the counsell of *Achitophel*, and with his power subverting them in their wayes, establishing a glorious peace in his Church, to their vexation

Psal. 137. 7.

and

and confusion: *The Churches peace is the devils envy, and the wicked mans eye-sore.*

The application of the point is this:

Use 1: First, to caveat wicked men that they cease to raise up war against the Churches of God: it was the counsell of a woman, *Have nothing to do with that just man*, meaning Christ: Mat.27.19 *Marcellus* advised *Maximinus* not to persecute the Christians: and it is this day my counsell to all the bloudy enemies of Gods Church, to forbear molesting the Churches of God: what God doth cease, do not you raise up, be not haters of their peace, or forward to make war upon them, consider that your worke shall become void, though you are for

for war, yet the *Lord will give them the bleßing of peace, the Lord ſhall judge among the Nations, and he ſhall rebuke many people, and they ſhall beat their ſwords into plough-ſhares, and their ſpeares into pruning hookes: Nation ſhall not lift up ſword againſt Nation, neither ſhall they learne war any more:* do not truſt in your chariots or warlike weapons, thinke not that your thouſands of Papiſts, the affiſtances, & benevolences of the Clergy, or your favor with Princes will carry on that war which muſt ſet up Popery, and beat downe Religion: I tell you, that when God will do his Churches good, all your meanes and preparations ſhall be blaſted, and become weak, in vain ſhall you ſtrengthen your ſelves in your policy and power,

Pſa. 29. ult.

Eſai 2. 4.

power, for God will dash all in pieces, *He will break the bow, knap the spear asunder, and burne your chariots in the fire.*

Psal. 46. 10. *be still therefore and know that I am God, I will be exalted in the earth, I will be exalted among the heathen.*

Use 2. Secondly, to encourage the Churches of God, against all that enemies can do against them, do they prepare and set themselves in array against you? do they set the trumpet to their mouthes, and sound the alarme of war? yet enjoy your selves, your feares may hurt you more than all your enemies, and therefore *stand still, fear not:* Ex. 14. 13. *Nazianzene* speaking of the preparations of Persecutours against the Church, saith, *Nubecula est, transibit*, it is a little storme, and

and it will soon passe over; and I say to you, that a blessed calme shall betide yours; I may fitly apply the words of the Lord Jesus to *Daniel* unto you all, *Go thy way Daniel till the end be, for thou shalt rest, and stand in the lot at the end of the dayes*: your God is the God of peace and power, and he will send a Dove with the Olive leaf a token to you of quiet, look to the end of all your troubles, and it shall be rest and peace.

Dan. 12. 13

Thirdly, here is an exhortation unto us to further the Churches peace as much as may be; it is best joyning with God, to be for that side that God is, and to helpe on that worke which God doth; we owe our selves to the Church (who is our mother.)

use 3.

1. In our wit and wisdom, to

The Churches challenge.

to advise and counsell for her good and peace.

2. In our labour, to take all paines, and to put out ourselves to the utmost to bring glory and comfort to her; in feares to prevent her danger, under calamity to recover her; and if it be possible, to defeat and destroy all her open and secret enemies, that so she may have her promised and blessed peace; the Church must be our study and care; it was a sad speech uttered by the Prophet concerning *Ierusalem, neither is there any that taketh her by the hand of all the sonnes that she hath brought up.* O let us shew our selves to be genuine members of the Church, and such as do bear true love to her, in standing up for her true peace.

Esai 51.18.

Fourthly,

Use 4.

Fourthly, learne hence to make the Churches peace your soules joy: blessed be God that the times are not with us as it was among the *Florentines*, wherein it was made a capital crime to name peace: and though there are some barbarous spirits among us who are like to the *Athenians*, of whom it is reported that they never went to conclude peace but in mourning garments; yet let us joy and rejoyce in the happy peace of our owne and other Churches; O let us have harpes in our hands, *Hieroglyphicks* of peace, and songs in our mouthes, testimonies of our joy and rejoycing: if we have heartily prayed for, we cannot but rejoyce in our peace.

Use 5.

Lastly, let us learne well to improve

improve and rightly to use our outward peace: this is the right way of testifying our thankefulnesse unto God the Authour of it: O that we would make the times of our peace the times of our piety, and in these Halcyon dayes give up our selves unto the exercises of Religion, sure I am that now our liberty and leasure is most for acts of godlinesse. *David* was a man of war, and in his time so much troubled with the enemies of God, that though he desired to build an house for God, yet he could not do it, but God tels him, *He should have a son borne unto him, who should be a man of rest, and he would give him rest from all his enemies round about, and Israel should have peace and quiet in his dayes, and he should build*

Note.

2 Sam. 7. 12, 13.

1 Chron. 22. 9, 10.

build an house for his Name: in timating unto us that peace gives the best opportunity of doing good; we are to know that publike war and open persecution is an enemy to publike practice of piety; now Religion is secret, scarcely visible, it runneth into the heart as juyce and sap doth into the root in times of Winter, we reade *that in the dayes of Iael the high-wayes were unoccupied, and the travellers walked in by-wayes, the townes were not inhabited, &c.* and in the desolation and captivity of *Ierusalem, The wayes of Sion lamented because no man came to the solemne feasts*: but in times of peace it is otherwise. O let not us in *England* abuse the dayes of our peace: what though the mildest Winters

Note.

Judg.5.7.

Lam.1.4.

Simile.

and

and Springs do bring forth the most and worst weeds: yet let it not be said of us that in times of peace we our selves do pull downe that spirituall building of GOD; which all our enemies with all their power and policy could never have done; let us not now run into riot, grow careless of Religion, condemne and contemne one another; this is to taint our selves by our peace, and it will prove such a provoking sin that it may make God to open the four windes of the earth upon us, and cause us to feel the miseries of war; learne (my beloved) to keep downe what may poyson your peace unto you, and strive to continue your happy peace, that God is pleased once more to renue unto you, and bestow upon you.

THE APPLICATION of the Text to the time.

AND now give me leave to make a short Application of the Text to the Occasion, which is as lively a commentary upon this Scripture as any age hath brought forth: *Come*, I say again, *come*, and O that I could draw your eyes and mindes to come, and to behold the workes of GOD done in these three Kingdomes, within these last three yeares; the ages to come will hardly beleeve what God hath done for us, and among us: yet let me lay it open unto you; God hath done great things

things; he hath done like a God; even ſuch things as none but a God could do: if you ſay, what hath God done? I anſwer; firſt, he hath made great Deſolation in the Land, yea, ſuch Deſolations as if they had not been made, the three Kingdomes had been made an utter Deſolation: we have ſeen the Deſolation of wicked and ungodly enemies to God, his truth, and his ſervants, our *Crop-eares* are taken, or fled; ſuch whoſe hatred extended to the whole generation of Gods people, who ſaid, *Come, let us cut them off from being a Nation, and let the name of Iſrael be no more in remembrance*; ſuch who vowed and ſwore (as ſometimes *Arundel* that Arch Prelate of *Canterbury* did) that they would

Pſal.83.4.

would not leave a Slip of professors in the three kingdomes, but bring all to their conformity, even such who had as much authority as malice, are made like to the Serpent *Porphyrus*, which aboundeth with poyson, but can hurt none for want of teeth: we have seene the destruction and the desolation of some (falsly so called) Spirituall and Christian Courts, for in them the power and practise of Religion was daily persecuted, to the undoing of many congregations within this Island: we have seen the just Lord entring into the Courts of *Iustice*, desolating and distressing those *Iudges*, who out of feare, or else to curry favour, had spoiled us in our liberties, and rights; denying to give us that just

propriety in our goods which the lawes of God, and nature, and our nations doth allow us: we have seen the desolations of those seditious and factious *Canons* that were hatcht in a corner, and then brought forth by a late *Conventicle*; we have seen the desolation of an intended, horrid, and unnatural war set on foot by the sons of pride, and men of perdition, all whose intendments are fallen with themselves: in a word, we have seene a glorious and happy Parliament, wherein such things are already done as doe comfort the hearts of the godly, and cast downe the spirits of such who bade us to whoop when we had a Parliament: We doe so with joyfull and thankfull hearts.

Secondly, He hath made

wars to ceaſe within theſe kingdomes in a wonderfull and unexpected manner : for can any Age record that two nations (under one happy and renowned King) ſhould come ſo neare one unto another, with ſuch ſtrength of preparations, continue ſo long in the fields, and not want ſettings on by men ill affected to peace, and yet no blood to bee ſhed, but inſtead thereof a peaceable and honourable retyring on both ſides ? Truly God was in this ſoft and ſtill voice, and this doing is admirable in our eyes ; Oh that we had ſeeing eyes, and bleſſing hearts : had not our King been a King of peace, thoſe Worthies in Parliament men of peace, and the true-hearted Scots as much for peace as for

their religion and liberties, there could not have beene such a ceasing of wars in these kingdomes; Brethren see God in it, and blesse God for it, this day is a happy day, and should never be forgotten; if the sword had once been drawne, which side soever had gotten the victory, peace had beene lost, then which we have not a greater outward mercy to lose: blessed and for ever blessed be the peacemakers; oh let us now study thankfulnesse to God, and the Parliament: and peace being made between us, let it be our worke and wisdome to continue and keep it; speake well of the Scottish nation, and love them for time to come, for they intended not evill, but have brought much good unto us: if any have

have curſed them, let them now bleſſe them; if any among you have prayed againſt them, learne from henceforth to pray for them; for they have ſhewed themſelves faithfull, and loyall ſubjects to their Soveraigne, and loving hearted brethren to us of this Nation and City; doe this for your owne credits and comforts, and the God of peace long continue us in peace among our ſelves, working us to be of one heart, and one way, that there may be no more breakings out among us, nor complainings in our kingdomes; O let us all pray *Hezekiahs* prayer; *Let truth and peace be in our daies O Lord.* Eſay 39.8.

And to cloſe up all, as you have had this bleſſing day, and continued in it with much de- The cloſure of the worke.

monſtration of joy and rejoycing: ſo my requeſt is, that you would not loſe the worke of this day: Brethren, this is our ſin, *That we loſe our duties almoſt as often as we doe them*; we have not had many ſuch publique daies, now it will be extreame folly and careleſneſs in us not to retaine and maintaine the good of the ſame; Shall I lend you my advice for this great worke? Then

4. Duties. First, goe home to your houſes, call your families together, and ſay over the works that God hath done for theſe Nations at this time; *In this day let it be ſaid, what hath God wrought?* tell it in the eares of your children and ſervants, that England and Scotland are agreed, and the breach between the Nations is healed by

by the hand of providence, and that the great Peacemaker hath been among us in an effectuall way: Say it is peace, and all is quiet in the land, *Every man sitteth under his Vine and no man riseth up to make him afraid*: Blesse God in and with your families for the good daies which you this day behold: oh make it a good day in your houses, in private, and let no family be without its Psalme of praise.

Secondly, Let no unseemly action passe from you this evening: What may expresse your inward joy in any outward and honourable actions, I cannot discourage you in; but remember in all your doings the Lord in all his doings, doing things as in his presence and to his praise; it

will not become the honour of this day and exercise, to have any of you drunken or heathenish in your meetings, *Hee hath ill praised God for mercies in the day that doth satisfie his lusts, or serve the devill at night.* I know that abundance of caution can doe you no harm, seeing our natures are apt to overthrow us in lawfull and allowed things.

Thirdly, if God have given ability to any of you, do something to perpetuate this seventh of September, make the number seven a number of perfection by keeping the memoriall of this day to you and your posterities, that this joyfull day which God hath wrought may live when you are dead.

Lastly, Study the worke of mercy

mercy toward the poore, that whileſt you bleſſe God for mercies toward your ſelves, they may bleſſe God for your charity towards them; *If in a day of humiliation, then much more in a day of gratulation there ſhould be the ſacrifice of almſgiving*; which is a ſweet odour to God, even very pleaſing to him: doe theſe and the like things, that God may be glorified, and your ſelves comforted.

FINIS.